Herebegynneth

A ſhorte monycyon, or counſayle of the cure & gouernaunce of a houſholde/accordynge vnto policy: taken out of a pyſtle of a great lerned man, called Bernarde ſyluestre.

Ere good & deuoute Chrystyans/fyrste take moste hede/ and gyue moste dylygence to ordre your selfe / and all youres, vnto oure lorde accordynge vnto the poore lesson that comes after: and than se wel vnto the substauuce and gydynge of youre house/and goodes. Se fyrste that peace be in the house / and that you agre all togyther, for els al your goodes wyll soone goo to noughte. Than (after ỹ cõmune prouerbe) cut your thonges: after or accordyng vnto your ledder. Spende accordynge vnto your gaynes: gettynges or rentes / and not aboue. It is also good polycye: to haue one yeres rent/or an yeres gaynes in store for chaunces/ whiche is not contrarye vnto chrysty anyte: where extreme or verey streyte nede: is not perceyued in the neyghboure. A neglygent or retcheles per-

sone may soone set on fyne, & destroy great substaunce. Haue therfore a good eye/and garde vnto the dylygẽce of your seruaũtes, for vnder them your goodes may soone mynysshe & be wasted before you knowe/beware or haue knowleg therof.yf your goodes begynne to waste: better is/ and lesse rebuke for you to absteyne/ and withdrawe your charges:than to fal in to nedynes / or daunger. An olde prouerbe. Qui plus expendit ꝙ rerũ copia tendit. Non admiretur si paupertate grauetur. That is.

who so done spende beyonde
theyr faculte.
No meruayle though with nede
they greued be.

¶ It is therfore a great prouydence and good foresyght often to counte/ and compare your goodes/and your gaynes with your expẽses. Often to ouersee your good: shall be necessary. For your beestes may take hurte for

defaute of fode (all thoughe they no thynge axe) ne complayne. The slepe of ꝑ housbande: maketh a fatte dong hylle. And the ye of ꝑ mayster, a fat hors. That is to meane that the pre-sence of the mayster: in euery corner: is moche profytable. Sumptuous & costlye weddynges, or brydales, ben damage/ without honoure. Expēces done vpon warre / ben more honourable / than profytable. Better is to suffre some wronge, and to bye peace than to make warre/ or to kepe war. Coste made vpon ꝓdygal persones/ is clerely lost. Cost made vpō kyn or frēdes/ is resonable. Fede your housholde seruaūtes with honest cōmune fare/ without delycates. For the seruaunt that is made a gloton shall neuer after mende his maners. Glotony is vyle fylthy/ & stynkynge & wyll make the neglygent and careles person soone roten and short lyfe. Meane fedynge with scarcyte: is vnto the

dilygent perſon pleaſaũt and profy-
table. Upon the holy dayes & hyghe
feſtes: gyue your houſholde plentye
of mete: but ſelden & fewe delycates.
For the vſe of delycate fode/ wyll ſo-
ne marre a good ſeruaunt. Let gloto
nye and thy purſe ſtryue / and go to
lawe togyther/ and beware thou wel
whiche parte thou takeſt/ but for the
moſte parte alway hold with the pur
ſe. For glotonous men of lawe & the
witneſſers: done ſpeke of all affectiõ.
but the purs bryngeth in playne euy
dence and profe / the empty barne &
the empty bag. But yf bery nygardy
ſhut vp thy purſe/ than art not thou
an euẽ iudge. For nygardy is a folyſ
ſhe & nedeles fere / & euer lyuynge in
pouerte / and hurdeth & muckerythe
vp: he can not tell for whom. yf thou
haue plenty of cozne: deſyze no derth
For thoſe perſones that of couetous
mynde done procure or deſyze derthe
done procure and deſyze the dethe of

the poze/and ſhall be accuſed: as ho
micides and manſleers / ſell thy coꝛ-
ne better chepe vnto thy neyghboure
(al though he were thy enemy) than
vnto ſtraungers, Foꝛ an enemy is ſō
tyme ſoner vaynquyſſhed and ouer-
comen by a kynde dede / than by the
ſwerde. Be neuer at debate with thy
neyghboure / but rather ſtudye and
laboure to be at one. Foꝛ thou canſte
haue none ſo ſure a caſtell / oꝛ garde
of thy lyfe/as is loue and frendſhyp
of thy neyghboure / yf thou ſuſpecte
the women of thy houſe: let other per
ſones rather ſhewe ꝑ / than thou ſhul
de be ouer buſy to try out the mater.
Foꝛ though it were of thy owne wyf,
oꝛ the wyfe of thy huſbande: it were
better vnknowen. Foꝛ ones knowen
it is neuer cured/the wounde is with
out remedy. yf any remedy be/it ſhal
be whan lyke chaūce is herd of other
perſones. The leſte & moſte eaſy way
therin is to diſſimule ꝑ mater though

it were pryuely knowen / & pretende
yngnoraunce without any quarel or
countenaũce/but rather by a dyscre-
te ghostly father let the partyes be re
fourmed that synne be not cõtynued
A noble herte/and hygh gentyl myn
de/wyll neuer serche of womens ma-
ters. Ashrewe wyll soner be correctid
by smylynge or laughyng/than by a
staffe/or strokes. The best way to ke
pe a woman good/ is gentyll intrety
and neuer to let her know that she is
suspecte/and euer to be counceyled &
informed with louyng maner. an old
woman vnclene of lyuynge (yf the
lawe wolde suffre) shulde be buryed
quycke. Let your clothynge or araye
be in amene/nother vyle ne precious
but alway fayre and honest/ & of sad
& not of wanton fasshyon. A costelye
garment beyonde: or aboue the state
and degre of the person/ is a sygne &
token of lytell wytte. For a woman y
hath suffycyent aray/ to desyre newe

and chaunge/is a sygne of lytell sad nes. Trust hym rather for thy frende that sōwhat dothe for the/ than hym that dothe offre hym selfe / saynge. I am yours in all I can and may. For in wordes is great plente of frendes a true frende loueth at all tymes and neuer fayleth at neede. There is no cō parison of ryches/ vnto a faythefull frende. Neuer repute ne thynke hym thy frende/that dothe prayse/ or bost the vnto thy face/ or in thy presence. whan you gyue coūseyle vnto a frende/say this semeth best vnto me/ not thus you muste nedely doo. For you may sonet gette rebuke or blame for your counceyle yf it prpue not / than thanke, for youre goode counceyle: though it spede well/yf mynstrelles/ iogulers/or iesters come to thy howse/say thou haste no lodgynge for suche iesters/you kepe nether ynne nor alestake. For yf you take pleasure in theyr pastymes you ben full lyke to

haue another wyfe ſhortly after who ſe name is called pouerte/or beggry. yf you fortune to come where they ben / and begyn ſomwhat to delecte in theyr maters: I aduyſe you dyſſimule & take vpon you that you herd theym not/ ne ſet any thynge therby. For yf they perceyue and ſe you but laugh: they wyll take that for an erneſt to crye largeſſe & to haue reward And ſo importune wyll they be / and ſo ſhamfully craue: that you ſhall be ꝛyke and wery of them/ and peraduenture they wyll fall to rebukyng/brauelyng/and ſcoldynge/ſo that you ſhal be fayne/and glade: to gyue ſomwhat for fere vnto thoſe galowe clapers / worthy in dede to be hanged vp. For I tell you/god is not pleaſed with ỹ occupacyon/excepte it be (as ſcant tolerable or alowable) among ꝛynces lordes / and hygh eſtates. Nowe for your ſeruauntes / yf you haue a ſeruaunt of hygh ꝛoude mynde & ſtub-

burne ſtomacke put hym away leſte after he do you harme/ & ſoo do hym that alwaye dothe prayſe youre maners in all thynges. For a flaterer is worſe than an enemy / your enemye cānot lyghtly deceyue you, but your ſeruaūtes or your neyghboures that done prayſe you: ben ſurely about to deceyue you. yf you haue a baſhful & dredfull ſeruaūt, & fynde hym faythful, thā loue hym & cheryſſhe hym as your own natural child. Make your byldynges rather for nede, than for pleaſur. For the appetyte of byldyng for pleaſur ſhall neuer haue ende/ tyl pouerte teche wyt ſome what to late. Be lothe to ſell your herytage, and if you muſt nede/ ſell. Sell not to greate perſones/ but rather for leſſe vnto the lower perſones. Better is to ſell than to borow by vſery. For vſery is lyke a theke ỹ wold warne you before what harme he wolde do vnto you/ yf you bye or bargayne/ be not hotye

kelowe w̄ great ꝓlones. And though he be vnder you / yet stryue not with hym leste he put his parte vnto your better/or mayster. In all thynges ke ye truely and kaythfully your bonde and promyse/ accordynge vnto your couenaunte. Due temporaunce is a thyng of great honestye in a houshol de/ let therfor your drynke wyne/ale or bere be temporate. Stronge dryn ke is more pleasaunt/than holsome. The wyseman sayth/that sobre dryn ke is the helth bothe of soule & bodye And the wyse & lerned persone, wyll be ryght well cōtent with lytell dryn ke/and that shall not trouble the sto macke, but rather cause swete & hol= some slepe/and of the contrary done come many incommodytes as there dothe folow. who so euer amōge ma= ny and dyuers strōge drynkes/ with aboundaunce therof, is sobre may be called an erthly god/ or a god vpon erth/ wrastle not therwith yf you doo

my counsell. And yf by chaunce you
be in company/and begyn to fele the
dzynke wozke/aryse & departe/ a sle=
pe is mozе meite foz you, than any cõ
pany. who so by wozdes wold excuse
dzonkēnes: dothe openly declare his
owne dysease. The knowlege & iuge
mēt of wynes: doth nothyng become
a ponge psone. yf a phylycyon oz sur
gyon vse to be dzonke/ lette hym not
haue ỹ cure of your dysease/ne let no
ne of them take experyence / and ler=
ne in you: howe to cure/ oz hele ano=
ther. Ffoz though they be well lerned
and haue not experyēce/it is no wys=
dome to let them pzoue theyz cõnyng
vpon you. Gzeat gay hozses/ & lytel
pzety dogges: leue you vnto lozdes
& ladyes. A bygge labourynge hozs/
and a mastyfe/ oz a curre dogge: ben
good to kepe your house. As foz hau
kes/houndes/and huntyng dogges
do spende mozе thã they do get, they
ben mete & accozdynge foz states: to

ſet ydle ſeruaũtes on werke but ſerre vnaccordynge ben they: for buſbandes and ware houſholders. It is no wyſdom to make your owne chylder ſtewardes or rulers of your houſholde or goodes. Foles and neglygente or careles perſones: haue many myſfortunes. For that is theyr cõmune excuſe whan any thynge is wronge, they ſay than/that chaũce or myſfortune was cauſe therof. I ſay not nay but that chaunce or myſfortune may fall. But who ſo doth folowe wyſdõ lernynge/& dyſcrecyon, ſhall ſeldom accuſe myſfortune. For delygẽce/warenes/and good hede, done ſeldome company with myſfortune. But yet more ſeldom ſhall you ſe myſfortune and ſlouthe or neglygence, departyd in ſondre, for they done cõmunely cõpany to gyther. The ſluggard ſayth god wyll helpe hym/and ſo longe he truſteth ther vnto, tyll he be brought vnto beggery. For god by ỹ wyſe mã

doth sende the sluggarde(for exãple) vnto the ant or pismere, to lerne to labour. For man sayth Job is borne to laboure/as a byrde to flye. Kepe your therfore but few ydle persõs or men. And, watche you and take good hede vnto euery persone of youre house/& euer ponder/wey/and consyder your expences/with your gaynes/or gettynges. Fyrst get and bringe in/and than spende. For it is no good husbandry to borowe. And when ye wex aged/trust rather vnto god/than vnto your chylder/or frendes/that you sende before you/you shall be sure to fynde. No cofre/chyst/ne tower may be more sure to kepe treasure than is heuen. Let not therfore ỹ poore passe you. what you gyue to them, you gyue vnto Cryste. And of that you leue behynde you, appoynt it vnto euery persone his part. For better were for you nothynge to leue/than that stryfe and debate shulde be made/consey

ence blemysshed / and god offendyd/ for your goodes. Trust them beste to do for your soule/not that done loue or say they done loue your soule/but that you done perceyue and coniecture, done loue theyr owne soule. Make your testament euery yere newe/ & surely sealyd by wytnes. Lay it where(whan nede is)it maye be founde/ no man is sure how to ende his lyfe. The moste sure waye, to dye well/is well to lyue/whiche he graunte vs ỹ bought vs our lord god & moste swete sauyoure Jhesu chryste. Amen.

Here endeth the boke Intytuled the gov~rnaunce of housholde. Imprynted by me Robert wyer, dwellyng at the sygne of seynt Johñ Euangelyst/ in seynt Martyns parysshe in the byshop of Norwytche rentes, besyde Charynge crosse.

ROBERT & WYER.